קול יעקב

The Voice of Jacob,

A FORTNIGHTLY PUBLICATION.

FOR THE PROMOTION OF THE SPIRITUAL AND GENERAL WELFARE OF THE JEWS, BY THE DISSEMINATION OF INTELLIGENCE ON SUBJECTS AFFECTING THOSE INTERESTS, AND BY THE ADVOCACY AND DEFENCE OF THEIR RELIGIOUS INSTITUTIONS.

"Thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."—*Vocation of the Jews.* GEN. xxviii. 14.

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THE PROPRIETOR OF "THE VOICE OF JACOB"—TO THE JEWISH PUBLIC.

In rendering an account of my stewardship of the donations, subscriptions, &c., devoted to the establishment of an Anglo-Jewish press, it is my agreeable duty to record my grateful acknowledgments for the confidence which has entrusted so delicate and important a charge to my sole direction. In a pecuniary point of view, the general balance sheet, (herewith to be presented to subscribers,) exhibits the satisfactory prospect of my being spared that loss upon the undertaking, which long appeared inevitable; the receipt of outstanding obligations will repay my *direct* disbursements, and this is known to be all that was asked for; as to my other sacrifices in the cause, it beseems me not to dwell upon them, content as I am, and ought to be, with the accomplishment of so much of my original purpose. An Anglo-Jewish organ is now established, and with a sufficient hold on public favour to warrant confidence in its permanence. Being no longer its editor, I may unreservedly declare, that its rank and functions are recognised by its contemporaries at home and abroad, and that it is looked to as a trustworthy exponent of Jewish opinions;—as an independent champion of Jewish interests externally;—while it is admitted, (beyond the vortex,) to be a consistent advocate of that healthy progress from within, which is essential to our religious institutions,* and provided for by them.

Having established an Anglo-Jewish press, I might fairly claim the right to withdraw from the responsible, and still onerous post which has devolved upon me:—*so* to withdraw is my anxious wish, provided that some official body, whose function it more properly is, will either accept the charge, or consent to recognise some special association as qualified for the purpose. If, however, an engine, so powerful for good or evil, must still be abandoned to individual enterprise, and to private discretion, it is due towards those who have known and trusted me hitherto, that though entertaining the humblest estimate of my own qualifications, still, having the cordial concurrence of all engaged, I consent to retain the direction for another year.

An important consideration, is the manner in which the three main objects proposed by the Editors, (vide their prospectus annexed,) shall be carried out. Few will deny the expediency of separating, if practicable, the two grand functions of a Jewish press;—one,—the mutual information, instruction, and, occasionally, admonition of Jews only;—the other,—a vindication of the Jews before the world, and the development of the proper mission of Judaism, by the dissemination at large of those immutable truths, with which *we* have been invested, for the benefit of all the families of the earth. That there are functions proper to a Jewish press, scarcely compatible, or even practicable on the same page, must be evident to those who will reflect—that in regard to ourselves, it is necessary to *agitate*; but as addressing others, to *allay*. In confidential communication with members of our own body, it is more useful to admonish of weakness, or even to indicate practical defects, than to flatter self-love, or tolerate the torpidity of a criminal neglect:—in counteracting the insidious influence which would lure our uninformed brethren to what, in their case, would be spiritual destruction, it is neither needful, nor desirable, to disturb the hope of pious non-Israelites—alike the children of our Father's care. The utmost caution in the conduct of the *Voice of Jacob*, while it has, on the one hand, hampered the free discussion of certain dogmas and other points desirable to be discussed, has, on the other, though winning respect and deference from the organs of other creeds, scarcely satisfied the over fastidious scruples of some of our own brethren; nor have my endeavours to promote a circulation exclusively Jewish, prevented the growth of an avidity for the paper in other quarters, which might well shame the "*indifferentism*" of those, to whose special service it was devoted. In the hope that a more lively interest at present prevails, I now appeal for the means of discharging all the proper functions of an Anglo-Jewish press, in a manner adequate to the duties and interests involved:— I propose, from the close of the first volume of the Voice of Jacob, (ending with our ecclesiastical year, on the 4th of Sept.,) that the Anglo-Jewish press shall consist of—*a Monthly Magazine*, and, in addition thereto, *a Popular Periodical*, at shorter intervals,—if attainable,—weekly.

THE MAGAZINE,—in order to rank with similar organs of all other bodies—should have, for its temporal objects, to teach the world, what Jews are, and what they are not;—to favor the honorable aspirations of those who would exercise their talents in any and every avocation consistent with our religious obligations;—and, to bring usefully to bear upon foreign states, a due sense of that crime and folly which would crush Jewish enterprise, and oppress God's people. The other, and no less

* If there have been any, who, unaccustomed to the contemplation of an independent organ in Jewish affairs, have thought to resent the circumstance, that their own peculiar bias has not been flattered,—let them no longer withhold their support, satisfied as they must be, on a dispassionate reflection, that though it is not my purpose to parade testimonials, and other proofs of the positive good effected by the Anglo-Jewish press, during a few short months, yet, looking back to all that was impending when it first struggled into existence, it will not be difficult to recognize—how much of evil has been prevented.

important objects of the Magazine, would be, by means of an earnest application of our powers to the objects of our hallowed mission, ("that we should be a kingdom of priests,") to work out the exalted destiny which the Gentile world accords to us—and thus *lead* the religious activity of our age,—not sink its abject victims.

THE POPULAR PERIODICAL,—issued as frequently as the funds at my disposal might warrant, should partake so much of the character of a newspaper and an interesting miscellany, as may interest those classes of our community whose literary tastes have not been highly cultivated:—(more abtruse treatises, of a general bearing, better suiting the pages of a magazine,)—it should likewise contain—all information exclusively affecting the internal policy of Judaism;—the unreserved treatment of gentile pretensions to set aside the legitimate constructions of scripture;—together with other topics of a like character. This publication should be avowedly addressed to our Jewish brethren alone: if, notwithstanding this, non-Israelites seek it out, they will have acquired no right to obtrude a controversy upon us.

Such are the objects, for the support of which this appeal is made, and for which, you are respectfully invited to fill up the enclosed form. If your name is already recorded as an annual subscriber, the continuance of your subscription, (due notice to the contrary not having been hitherto given,) will, in accordance with usage, be taken as granted; but you are prayed to increase the amount, in respect to the additional advantages proposed. A note, attached to the enclosed form, will explain that, in future, *non-subscribers* will be charged more for the publication, than those whose names shall be formally given in: this is not only just in principle, but has become necessary in practice, in order that I may, in future, be enabled to make some adequate return to those whose labours will constitute the value of the Anglo-Jewish press. While the undertaking has involved only my personal sacrifices, I have been unwilling to obtrude the obvious injustice of permitting the maintenance of objects so national, to remain so precarious as they hitherto have been; but while myself willing to regard as sufficient recompence, the privilege of so serving the cause of Israel, I claim, at the hands of others,—equally interested, though less engaged in the undertaking,—that they enable me to requite those who labour for their benefit: inasmuch as the talents of our literary men constitute their sole capital.

Let no one misapprehend, that the continued existence of the Anglo-Jewish press depends upon the support which he may afford, or withhold:—it is only the rank, the efficiency of that press, which are so contingent. The hardy sapling which has survived the obstacles that beset its first struggles for a kindly soil, may not be abandoned now that it has taken root so widely. This appeal is simply for the means of rendering creditable to the cause, and useful to the great interests associated, this English link of a chain of communication now rapidly forming all over the world.

☞ N. B. Neither the list of subscribers, nor the statement of account, could be completed before going to press with the above.

THE ANGLO-JEWISH PRESS.

Prospectus of the Editors, for the year A.M. 5603, (5th September, 1842, to 25th September, 1843.)

A year having elapsed since the Jewish public was first called on to support a Jewish press, and that support having, during that period, not been wholly withheld, it may reasonably be inferred, that a still larger share of patronage would be extended to it, if, in the exercise of its functions, it were to soar to a position still higher than that which it has hitherto attained: anticipating this increased support, and impressed with a conviction of the beneficial results that must arise therefrom, we have determined to avail ourselves of the advent of a new year, to commence a line of policy, differing from our former, rather in extent than in intention, rather in its character than in the end it has in view—the amelioration, in every sense, of the state of the Jews. Actuated by this resolution, we have well considered the means requisite to carry out our intention, and having finally adopted such as appeared most within the compass of our endeavours, we beg to lay their substance before the public.

It appears to us that the Anglo-Jewish press, should be.—

I. An organ for the mutual improvement of all Jews speaking the English language.

II. A medium of communication between the Jews of England, and those of the Continent, in the Colonies and other parts of the world.

III. An organ between Jews and those professing other creeds.

I. *That it may be an organ for the mutual improvement of the Jews.* It appears necessary, (1st) that it should be the means of circulating just ideas on religious and moral points, in order that the Jews may be Jews from conviction founded on knowledge, and not only traditionally so: (2ndly) that it should endeavour to inspire Jews with a feeling of nationality, and a knowledge of their high vocation, by teaching them the history of their ancestors, in such a manner, as that it may not be to them a mere narration of facts, but a source, whence by judging of the *past*, they may deduce their hopes for the *future*; (3rdly) that it should give information on current events, spiritual and temporal, moral and physical, in order that while diving into the past, and rising into the future, the Jews may not be ignorant of the important present.

II. *That it may be a medium between the Jews of England and those on the Continent, in the Colonies, &c.* It appears essential, (1st) that a regular system of correspondence should be established, by which intelligence of interest may be duly transmitted to and from all quarters of the globe: (2ndly) that it should point out to, and impress on the minds of the English Jews, that, on account of the lofty position which England holds in Europe, on account of the liberty of conscience which they enjoy as English subjects, and on account of the general influence they possess, they should occupy a place among Jews beseeming their qualifications; that they should assume a position as commanding as the circumstances warrant; that they should exercise the privileges to which this position would entitle them, and aspire to become the champions of the commonwealth of their brethren.

III. *That it may be an organ between Jews and those of other creeds.* It appears (1st) that by regarding, from a Jewish point of view, those portions of the Jewish religion which have been laid hold of by Christians, and thus enabling those to judge, who have hitherto seen but one side of the question, it may tend to remove many false ideas entertained concerning Judaism; and that hence, it may be the occasion of the Jews' acquiring the esteem of those nations among whom they dwell: (2ndly) that it should draw the attention of the Christian world to the improvement which has long been, and is still progressing in the intellectual and moral condition of the Jews, and that hence it may show the policy of removing every trace of the superstitious and jealous oppression of former ages, by the emancipation of the Jews from all those civil trammels, which, so long as they exist, cannot fail to impede the proper development of the true Jewish character.

It was formerly the policy of the Jews, silently to bear all attacks made upon them, and, as in those times the majority of the world did not read, such a line of conduct was perhaps excusable, more especially, as it was partially forced on them by the dreadful persecutions under which they had so frequently groaned, and the renewal of which they had so much reason to apprehend: of late years, however, a new element of power has sprung into useful existence, produced by periodical literature and fostered by the diffusion of knowledge (itself an offspring from the same source.) When *few* were readers, (those being literati, and therefore not easily swayed) it mattered little how they determined, since, being the *few*, their opinions were not dangerous; now, when *every* man reads, when, within the reach of the meanest capacity, there are publications which give intelligence on all subjects, when impressions are universally engendered and views taken, and consequently, when the *many* think and act for themselves; *now*, the policy formerly adopted by the Jews, is not only inexcusable, but has become pernicious, inasmuch, as with every means within their power to *guide* public opinion, they have suffered themselves to be borne down by it, and the consequence has been, the wide dissemination of opinions inimical to Judaism, and the general adoption of notions, as unfavorable to the Jewish character, as they are ill founded and erroneous. If the religion to which our ancestors clung with such heroic and unparalleled firmness, that to which we so tenaciously adhere, is thought either unreasonable or immoral, it is clear we cannot escape censure from those entertaining this opinion,—and that there are many, and even many influential persons, who do so, and who, having been led astray by the aspersions cast on Judaism, are joining the ranks of our adversaries, what man will attempt to deny? It is true that the practice of attacking our religion is not of recent date, it has existed for centuries, but never has it been carried on so systematically, nor on so large a scale, as at present. The press, which, partly forming public opinion, and partly guided by it, exercises an influence so powerful, that even kings, when arraigned by it, defend themselves; the press we say, or at least a section of it, has launched its thunders against us, and it is imperative on us to defend ourselves through the same medium. The law of self-preservation requires that we should assume those weapons, the use of which has been sanctioned by the spirit of the age; the duty we owe our ancestors (of rescuing their creed from obloquy), the duty we owe our posterity (of transmitting to them a name as fair and unsullied in the eyes of the world, as it is cherished and sacred in our own—the title of Jew), the privileges we enjoy (of possessing that liberty of the press which is denied to our German brethren, and that freedom of conscience, rendered so difficult to our co-religionists of Poland), our high position, all, all, demand that we should manfully step forward and defend ourselves, not by retorting accusations, but by means of learning, which will teach, of argument, which will refute, and of truth which *must* convince. We are well aware of the difficulties attending such a defence, since it is scarcely possible to draw a distinct line of demarcation between the offensive and the defensive; we know, that we live in a country of which the established religion is Christianity, and of which, the inhabitants have, since our last immigration, treated us kindly; that we are in this empire better circumstanced than our brethren in most other countries; and that, therefore, gratitude alone should prompt us to avoid giving offence to our Christian fellow-countrymen; yet we think, and we are assured that all real Jews must concur with us, that when carried too far, gratitude ceases to be a virtue, and that the practice of it now, amounts to a betrayal of our religion, a disregard for our God: nay more, we are convinced that our silence must degrade us in the eyes of all noble minded Christians, as from it might be inferred a consciousness of guilt, and that none could, or would be offended at a calm but decided defence, when attacks are so numerous, and, in many cases, so virulent. The powerful respect a manful opponent, they despise the cringing object which they can spurn.

Having thus stated our views on the functions of the Anglo-Jewish press, we have only to express our appreciation of the disinterested and patriotic exertions of the proprietor—our pleasure when we reflect on our past connexion with him, —and our willingness to continue our labours, as heretofore, under his direction.

IS THE ORAL LAW OF DIVINE ORIGIN, AND THEREFORE BINDING UPON THE JEWS?

(Concluded.)

Having traced the outlines requisite to elucidate the several heads into which we divided our dissertation on the Oral Law, we shall now bring our enquiry to a conclusion; we do so, however, not because we have exhausted the subject, nor because we have even stated all that might be needful on the emergency which has called forth these remarks, but because we are aware that we have said as much as is compatible with these columns, or consonant with the wishes of the non-theological public for which we write. Further elucidation would lead us far into the field of Philology, abstract disquisition, and Rabbinical learning; a field, into which we cannot expect that the public would care to follow us. It is true, that at the very outset of our enquiry, we promised those who, by contesting the Divinity of the Oral Law, had prompted us to this enquiry, that we would show, from their own arguments, how little competent they were publicly to give an opinion on a subject of which they understood so little; but, as the remarks necessary to show this would refer rather to persons than to opinions, we think, that our cause will neither lose anything of its importance, nor our dissertation of its value, if we omit them; we shall, therefore, for the present do so, desirous thus to give the opponents of the Oral Law an example of a sober and calm method of investigation, wherein persons are carefully separated from opinions. Should it be thought, nevertheless, that we ought to redeem our pledge, we declare our readiness to do so, provided the desire be expressed; but we declare, at the same time, that as to the controversy itself, seeing that the end for which we strove is attained, we regard this article as our last on this subject. If, however, the question be again agitated, while we shall despise personalities and disregard declamations we shall know how to appreciate dignified researches. None, we are sure, would hail with greater pleasure than we should, earnest and dignified researches into the nature and essence of the Oral Law; for we should regard them as an addition to the materials, with which the Synod, no doubt sooner or later to be summoned by a large portion of the Jews, will repair the damages which, we freely confess, the hand of time has inflicted on the outward parts of that venerable building, which for thousands of years has given us a safe shelter, and the desertion of which, because the means for repairing these damages cannot instantly be collected, would be, to use the mildest term, thoughtlessness.

Having used the expression, — we see that the end for which we strove is attained,—we think we owe our readers an explanation of what this end is. When the Seceders first avowed their opinions, and based their alterations upon two principles highly pernicious to Judaism, and eminently calculated to shake its foundations, viz., (1st.) that there is no Divinity in the Oral Law, and that it is, therefore, not binding upon the Jews; and, (2nd.) that every Synagogue has the right to legislate for itself; we knew that if circumstances continued as they then were, their proceedings would do no harm to Judaism. The Seceders were few in number, their views were supported by no authority, their theological attainments were by no means calculated to inspire confidence, and the unsafety of their principles was too obvious to escape the notice of a steady beholder: although, therefore, we regretted the stragglers, we did not quarrel with them, but endeavoured to set them right, in the same manner as one might seek to undeceive a person labouring under erroneous impressions likely to lead him into mischief. When, however, we reflected, that their innovations carried with them the charm of novelty, that some of their positions sounded very plausible, that the multitude is content with skimming over the surface without entering into the depths, and lastly, that their dangerous views were laid be-

fore a people little prepared for the consideration of religious questions,—when we pondered on these circumstances, we were, it must be confessed, not without apprehension, lest these innovations might find their way into the hearts of the multitude and lead them astray, and we therefore deemed it our duty, our sacred duty, if possible, to prevent such mischief, by placing the question in its true light; by showing the plausibility but sophistry of their reasoning, the precariousness of the ground on which they moved; by exposing the unsafety of the principles on which they acted; by opposing, in short, with all the force at our command, views, which Judaism does, and ever must denounce, as incompatible with its nature, and destructive to its existence. This was the end we aimed at; we now find, however, either that our apprehensions were originally exaggerated, or that some other more powerful influence has prevented the consequences we feared. After anxiously observing for a year, (for so long is it since the Seceders, as a congregation, first excited the attention of the Jews,) after carefully watching all the proceedings of our brethren throughout the world, we may with certainty maintain, that among our co-religionists, the views of the Seceders have nowhere elicited, from a congregation, an open manifestation of sympathy; and that, even in Germany, the centre of all the movements now agitating Judaism, the country in which every opinion is tested and weighed, even in Germany, they have been regarded rather as a matter of curiosity than of consideration. More than one warning voice from the other side of the North Sea, has reached the ears of our erring brethren on the banks of the Thames; and even in the colonies, and in America, where, from identity of language and frequency of intercourse, it appears to have been expected that these views would have found followers, we are now assured, that the unsafety of the principles upon which the new system is based, is fully recognised; and that though justice is done to several alterations, yet congregations, in general, prefer postponing their introduction to acting on principles which would set them at variance with the large body of their co-religionists. This is what we meant when we said—our end is attained,—and therefore, we think any further controversy on the principles alluded to superfluous.—Before concluding our arguments, we pause to point out the special nothingness of one objection of the Seceders, having some plausibility:—that from 2 Kings xxii. 10 to 20, it appears that the king and the court were unacquainted with the Written Law. If this was unknown, argue the rejecters, how can it be supposed that the Oral Law was known? This reasoning does no great credit, either to their sagacity, or to their familiarity with the Bible. True, the king was unacquainted with the law; and we may even concede, that, owing to the wickedness of several of his predecessors, even the existence of such a code of laws was unknown to the majority of the people; but does it thence follow, that there existed no individuals well versed in both laws, through whom they were preserved to the nation, and transmitted to posterity? No; for that there existed, at all times, such individuals among Israel, may be clearly shown from scripture. Thus, we read, that when the book of the law was found, the king sent to the Prophetess Hulda. Why did he send, if he did not think her acquainted with its signification? Or can it be supposed that the contemporaries of this king, (Jeremiah, Ezekiel, &c.,) men, to whom the Almighty vouchsafed several communications, were destitute of the knowledge of his law? Even if such an absurdity could be maintained, the many allusions and quotations from the law, would prove it a palpable falsehood. Moreover, since the time of Samuel, we very often find institutions for instruction spoken of, wherein many pupils, called "sons of prophets," lived under the superintendence of recognised prophets, as, for instance, Elijah, Elisha, &c. Whatever instruction was conveyed in these schools, (which could not be suppressed either by the wicked Ahab, or the bloodthirsty Jesabel,) no one can deny, that an essential portion of it must have been the law. Such institutions, from the nature of the government of Judah, must have been still more numerous in that kingdom; and this fact will fully warrant our arriving at the conclusion, that, though the king and the majority of the nation were unacquainted with the law, there were still, at all times, individuals, (prophets, and sons of prophets,) who were well versed in it; that there even existed, for the tuition and propagation of it, seminaries, wherein, commensurate with the enlarged views and mature understanding of the adult pupils, (they were men, and not children, vide 2 Kings, ii. 1 to 19,) it was taught, interpreted, and expounded.*

We shall now conclude our reflections with some remarks on tradition in general. Tradition, that is to say, that knowledge which reaches us orally, without having been committed to writing, has at all times been regarded, by an enquirer into the past, with much attention. A great part of what is now history, was originally tradition: and, even in our time, when the art of writing is so general and so much in use, traditions must daily arise, which, at some future period, will be embodied in history. There are many things so well known to us, that we have no occasion to commit them to paper; events happen which appear to us so insignificant, that we do not take the trouble to preserve them, in a special manner, for posterity. But when, in after ages, occurrences take place referring to these things so well known to us, (but which, in the meanwhile, have disappeared,) and important consequences arise from events which appear to us so insignificant, then tradition, which gives us the key to the explanation of these facts, is sought after. Tradition may, therefore, be regarded as a shell enclosing a fruit. It may be difficult to open the shell, but the *wise man* will not throw away the nut because *he* cannot get at the kernel. Of still higher importance was tradition anciently, and there were many wise men who preferred it to writing, as a means of propagating knowledge. We refer our readers, on this interesting subject, to the *Jerusalem* of *Mendelssohn*, especially to p. 139 of the translation by Mr. Samuel. We find that Socrates complained of the invention of the art of writing, because, since we commit to writing only what we know, we have not so lively a recollection of it, for "we can only call that knowledge ours, which we have impressed on our memories," not upon our books. In Cæsar (*de bello Gallico*, *lib.* 6,) we read concerning the Druids, that they did not allow their knowledge to be committed to writing. That several circumstances are barely alluded to in scripture, and consequently, that a knowledge of them was pre-supposed, may be gathered from a great many passages; in proof of this, we again refer our readers to the preface of the first part of שירי תפארת, by Herz Wessely, in which, several such allusions, in the historical part of the Pentateuch, are pointed out. We shall here call the attention to only a few. God punished Cain for the murder of his brother; but, would it be consistent with the justice of the Almighty to punish a man for a deed, which the perpetrator did not regard as a crime; and, if the Almighty had not warned him, why did Cain not mention this in his reply? The Almighty said with respect to the generation of the flood, "And his days shall be one hundred and twenty years." (Gen. vi. 31.) Does this not lead us to the presumption, nay, to the certainty, that the Almighty had warned them, before he destroyed them by the avenging flood; yet where is this warning mentioned? Abraham was "called" in his seventy-fifth year; and, although he must certainly, by great efforts, have rendered himself worthy of this calling, still, almost three generations pass before he makes his appearance, and history allows them silently to glide by, as though nothing had happened to him worthy of commemoration. Similar allusions might be shown in the lives of the other patriarchs, in that of Moses,† and in the journey of the Israelites in the wilderness. When, therefore,

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* This supposition is strongly corroborated by our text, which tells us that when the king's messengers came to Hulda, she was in the משנה. Now this word, derived from the root שנה, (to repeat,) is rendered by the *Targum* בית אלפנא, (house of instruction,) while, by many other translations, by even the authorised Anglican version, and by many judicious interpreters, it is rendered—*college*. Hulda appears, therefore, to have been teacher to a Jewish college. To us, we confess, the presumption that the law was unknown in a Jewish college, seems somewhat strange. Were we disposed to advance an hypothesis, what could we not infer from the word משנה employed here!

† That there exist records of Moses, which were not, till after the lapse of ages, committed to writing, is clear from the prayer composed by him, contained in the Psalms; תפלה למשה "A prayer of Moses, the man of God." (Psalms xc.) This, at least, shows that *all* our great lawgiver bequeathed is not to be found in the Pentateuch.

we find that tradition is necessary; that it has at all times formed a fertile source of history; that it has, in certain respects, yielded advantages which writing cannot confer; that, in ancient times, it was by many systematically preferred to writing; and lastly, that it is alluded to in scripture itself, where is the unreasonableness of supposing that the Almighty, for purposes defined in the notes to the first article of this dissertation, has allowed several ordinances, and the interpretations of many others, to be handed down by tradition? When, morever, we find that this has not only been intimated, but openly declared, by those to whom we cannot deny the merit of having been powerful instruments in the hands of Providence for the preservation of our religion;—when, further, we find so many evidences which show that the lawgiver pre-supposed the knowledge of several things not communicated by him in writing; and, lastly, when we find that without such tradition the end proposed by the lawgiver would not be attained,—then, the genuineness of such tradition becomes no longer a matter of doubt, for it assumes the character of those enactments which it completes, and by means of which it is rendered a whole; then, this tradition, that is, the Oral Law, becomes as important and as binding as those enactments, for the elucidation of which it was given to man.

MISCELLANEOUS INTELLIGENCE.

University of London.—At the last examination for honours here, two Jewish brothers, H. and E. Jessel, passed, one for the degree of M. A., the other for that of B. A.

Secession and Retrocession. — Corroborating the anticipations of a peaceful reunion (in the conclusion of the article on the Oral Law, on another page,) is the pleasing fact, that on the recent *ninth of Ab*, the minister of the secession congregation, exhorted his hearers to a due observance of the fast and its solemnities, (postponed, in consequence of the Sabbath, to the following day,) and after expatiating on the claims which the sad memorial possesses on the respect of all pious-minded Israelites, *although* not scripturally ordained, he forcibly observed upon the obligation and expediency of conformity with the usage of the great body of their brethren, in the recognition of the customary observances of the day. We know not, whether it was due to the cogency of this latter argument or not, but we are informed, that some of the auditors, though previously disposed otherwise, were so impressed, as to have been found among the strictest conformists on the occasion; and that an Orthodox visitor to their place of worship on the fast day, would not only have heard read the קינות book of the Sphardim, but have witnessed also, during the afternoon service, the use of the *Tephilin*, &c., in accordance with the usage of the most rigid sticklers for Rabbinical authority. We rejoice to record this, the more so, because it has so generally been our painful duty to blame the acts of this body. We look forward with an increased confidence to the time, when the impetuous enunciation of dangerous and untenable doctrines—such as the non-obligatory character of Traditional law, and the self-sufficient legislative powers, in spiritual affairs, of small associations of laymen,—will have given place to the promulgation, from the same pulpit, of the virtues of humility and religious conformity: a time also, which will be coeval with that, in which the bitterness and intemperance of the contest, will have been superseded by the self examination which also discovers failings, and which prompts to an affectionate solicitude to *win*, not *drive*, back those who have been suffered to wander into error. Meanwhile, it is satisfactory to learn that the small number of the Seceders is by no means increasing, and that even the partial attempts to obtain the introduction of the system in other communities, have been every where signally defeated.

Gentile Opinions of the Jewish Press.—The August number of the "Christian Lady's Magazine" informs us, that its amiable editor has been visited with a severe reproof by a reverend pamphleteer, for having panegyrized the "*Kohl Yacob, (or Voice of Jacob,)*" and recommended it to the readers of her magazine. The editor, in a spirit of complete fairness, explains how, so far from the Jewish publication having been obtruded upon Christian notice, it was the Christian magazine which was especially sent to the office of this paper. The reverend pamphleteer says of the Voice of Jacob, "I cannot, however, myself conceive a more dangerous publication to be put into the hands of any who are not previously well ''stablished, strengthened, and settled' in the faith, and well read likewise on the points of controversy between Jews and Christians, especially those which are affected by Hebrew criticism."

I pass by this undesigned tribute to the cogency of "*Hebrew* criticism," (certainly the most competent for the investigation of *Hebrew* prophecies,) and without more than referring to the very frequent proofs given in these columns,—that the "Voice of Jacob" has never courted non-Israelite readers,—I ask why, when the question is thus declared to be too profound and intricate for the unlearned, such tampering is attempted with the faith of the young, the ignorant, and the necessitous among the Jews? Is it not enough that we Jews will not proselytize it we can avoid it, and that we leave our neighbours unmolested? Wherefore should this pacific policy be ungenerously abused? If Judaism is to be attacked, wherefore are the vigorous of intellect, the armed in scripture proof, to be avoided, and the itinerant traders in apostacy permitted unblushingly to boast thus, (concerning some Jewish market people): "*As they were all very ignorant, I was delighted with the attention they paid to my statements*," (Intell. Vol. VIII. p. 281): or, that a troop of ragged children has been *persuaded* to make profession of Christianity in a private room, *as a condition* of receiving the bread they hungered for!—Faugh!—Is this the way to show "love for God's people?" is it to substitute *such* "zeal for Israel," and *such* "discriminating" patronage, that a pamphlet rebukes and decries—"*un*discriminating religious benevolence towards the Jews?"

I leave the modest but sufficient defence of the Lady's Magazine, to "silence, (as it ought to do,) her Christian brother's battery:" but as she proposes "to spike the Hebrew guns" also, and, moreover, as she declares, bravely enough, that "running away forms no part of her tactics," I must perforce defend my assertion,—that it is uncharitable for one sect of Christians to denounce another as "infidel" or "idolatrous," or to erect such banners as "No peace with Rome," and the like. It is not the province of the Jew to canvass the intricate points in dispute between the numberless sects of Christians, but it is natural to the affectionate yearnings of a favoured son, that he thus admonish his brethren, whose mission is to escort Jacob—(as in Gen. xlv. 24.) "See that ye fall not out by the way," Can they expect that Jacob will listen to the clamours of those on whose lips is "peace," on whose tongue the law of kindness, but in whose hearts is gall and wormwood, and all uncharitableness towards each other! If they would indeed be worthy to bear up their venerable parent from the land of his sojournings, from the scene of his privations, unto the pastures where is abundance, to the dwellings wherein is light, let them unite against the common enemy, against the heathenism, the ignorance, and the crime, which lurk on the way side, and which are suffered to make head in what should be a united camp.

While men continue to recognise, the same responsibility to a heavenly Judge—the same standard of morality, and the same duties as neighbours and citizens,—wherefore should enmity be evoked on account of minute gradations of belief, which the believer cannot control, and which, in practice, disturb no main feature of either ultimate or mutual obligation? It is the Jews alone, who, as invested conservators of God's word, are bound to preserve the one-ness of their creed—the uniformity of that system which was ordained to constitute their "peculiarity" in the eyes of the nations. As a *peculiar* people, we could not have existed without some power of repudiating undue latitude of faith and practice; but this necessity is also a peculiarity; the systems which have been, or may be derived from our Bible, are for the whole Gentile world, and with them uniformity is impracticable, and must remain so, even unto the latter days,* when the Son of David shall gather us once more into the fold, and when the ten of all tongues shall take hold of the skirt of him that is a Jew, saying, "We will go with you, for we have heard that God is with you."

* The fourth chapter of Micah distinctly expresses this; see especially the fifth verse. "For all people will walk every one in the name of his God; and we will walk in the name of the Lord our God for ever."—EDS.

Meanwhile, let these men of all tongues practise the duties of mutual forbearance; let them love one another, and not mock their God in asking him to forgive, even as they forgive; and then let them join with us in prayer, that "the Redeemer may come unto Zion speedily, and in our days." JACOB

New Synagogue Hall, St. Helens.—The scriptural expositions announced for last Sabbath, have been postponed till to-morrow afternoon, at one o'clock precisely.

OX DIT.—That a second synagogue has been established in Liverpool. We are unable at present to say, whether this is more attributable to an admitted want of synagogue accommodation for this rapidly-increasing community, or, to a discontent with the administration of the new assessment system by the old officers—as a "taxation without representation."— —That the first step of the Great Synagogue, Duke's Place, towards the improvement of its discipline, is almost secured; the abolition of the sale of Mitzvous, and, at least, part of the redundant Meshabirachs, only waits the confirmation of another meeting. The graduation of the scale of surcharges on the seats, rendered necessary by the improvement, is understood to be highly honorable to the vestry, and advantageous to the humbler seat-holders.

FOREIGN AND COLONIAL INTELLIGENCE.

Canadian Jews.—A correspondent has drawn our attention to a letter, in the *Archives Israelites*, containing many interesting particulars concerning our brethren in Canada: we perceive from it, that Israelites have been residing in Canada since 1743, that many of them have distinguished themselves in the army; that those of Montreal were, by an act passed in 1831, placed on an equal footing with the other inhabitants; that they have been admitted into the legislature; and that, in 1838, their new Synagogue (which is spoken of as being a very magnificent one,) was consecrated. The article also gives some particulars concerning the mode of performing divine service in Montreal, on which our correspondent makes the following remarks:—"While accepting the historical details, as affording much that is interesting, I feel unable to pass by other pretensions of this letter, which might produce erroneous impressions. Lest strangers might over-estimate the importance of 'the Canadian Jews,' it is as well to state, that they consist of, probably, about a dozen congregated families altogether; and though it is not needful to contest the opinions of 'high rank,'* as to their *exclusive* title to the character of a 'House of God,' it is necessary to append to the intimation of alterations *alleged* to have been effected, the significant fact, that it is only three years since this young community has even possessed a *Shochet*.—Instead of a probability, that the example of the, so-called, London reformers will be followed in 'all the Synagogues of the United States,'* the fact is undoubted, of its having been virtually repudiated, even in Montreal. The secession prayer-book is understood to have been conveyed out by a gentleman, who declared his intention to absent himself from the Synagogue, unless the book were adopted. The threat was, however, rendered of no effect, by the good feeling of the community, as was his attempt to abolish the *Taleth*, and other observances, which, whether originally contemplated by the London seceders, or not, have been judiciously recognised by those gentlemen."

Polish Jews.—A late number of the *Zeitung des Judenthums*, contains a Prussian decree, concerning the stay of Polish Jews in Prussia; it breathes a spirit that would do credit to the darkest period of the middle ages. We give a few specimens of this decree, issued by a king who patronizes a society that never omits an opportunity of expatiating on the misfortunes of Israel,—that never is wearied of shedding crocodile tears over the lost sheep of Judah;—honey upon the lips, poison in the heart. If the statement be true, that by the fruit the tree may be recognised, then may Israel indeed recognise the tree. No Prussian Polish Jew is henceforward allowed to pass the frontier, unless he have about him thirty dollars, or valuables to that amount. Foreign Jewish servants, apprentices, mechanics, and the like, coming to seek employment, are under no circumstances allowed to pass the frontier. Such travellers are also obliged, every day, to have their passports revised, and are not permitted to deviate from the route therein particularly prescribed, without the permission of the next magistrate. Fines, confiscation of goods, imprisonment, incarceration in a house of correction, are the punishments awaiting the Jew transgressing any of these enactments. An innkeeper sheltering a Jew without apprizing the police of the place, forfeits his license for some time. Pecuniary remuneration is promised to the informer, who denounces a Jew transgressing these regulations.

* Terms used in the original letter in the Archives.

Jews of Posen.—A striking evidence of the spirit pervading the Prussian regulations as to Jews is to be found in a circular, issued by the government of Posen, concerning the qualifications of Rabbis; in it we find these words: "that Rabbis may be trained, who, imbued with the refinement of our age, may become the instruments of emancipating their flocks from the superstition and religious prejudices of former times, in order that they may thus become accessible to *Christian Tenets (religiositat) and Customs!!*" We do not know why the Prussian government takes so circuitous a way, when a nearer one lies at hand; for, it has merely to order a batch of new-fangled Rabbis from *Palestine Place*, *London*, and place them to preside over stubborn Jewish congregations. We cannot think that this institution would feel the loss, since the next arrival of foreign vagabonds and beggars would make up the deficiency.

Jews of Bernburgh.—Amidst the sad prospects before the Prussian Jews, it is somewhat comforting to read, (*Orient*, No. 26,) that in a neighbouring state another line of conduct, more friendly towards the Jews, is followed. In Bernburg, the oath, "*de more Judaico*,"* has been abolished, and in its place a very simple one prescribed, which has nothing of the offensive character distinguishing the formula instituted in former ages. Another feature, indicative of the spirit of liberality which pervades the government of this dukedom, is an enactment lately issued by the consistory, according to which every church in the country is to be provided with a copy of the Bible now being translated by the chief rabbi, *Dr. Herxheimer.*

Paris.—The Academy has adjudged the *Volney* prize for 1842, to Dr. Th. Benfey, an Israelite of Gottingen, for his excellent vocabulary of Greek radicals.

The Smyrna Jews.—Under this head, a paragraph appeared in No. 6, of the Voice of Jacob, containing allusions to an "alleged misdirection of the aid, designed for the sufferers by the conflagration." The wish was then expressed, that, on the necessary enquiries being instituted, the account would be disproved, and we are now happy in being able to lay before the public the substance (regretting that we have not space for the whole) of an interesting letter on the subject, from *Mr. Pincherle* of *Smyrna*. From this document it appears, that a general committee, consisting of members of all nations and religions, was appointed to administer aid, without distinction, to all sufferers by the fire; "doctors were selected to visit the sick, medicines were administered, clothes were distributed, and the Israelites, as well as those of other creeds, received the benefit of these charitable measures." When, however, the most pressing necessities were relieved, it was deemed expedient to restrict the distribution of bread, &c., to those only who were actually unable to work for it; lest, by continuing the general succour at first granted, idleness might be encouraged, and the funds dissipated: and it was further resolved to devote the surplus money in the hands of the committee, not "*to spiritual purposes*," but to the erection of houses, for the reception of those who had left the hospitals. A sum of £150, sent from London, for the exclusive benefit of the Jews, was entrusted to the care of a private committee, consisting of the two chief Rabbis of *Smyrna* and six other Israelites, who were required to dispose of it in the manner that should appear most beneficial to their afflicted brethren. This committee, anxious to make a just partition of the £150 among all the sufferers, and yet,

* The continental Jews were, and are still, in several countries, obliged to take their oath before magistrates, in a manner, quite different from Christians, and highly derogatory to their moral character. In some places, if we are not mistaken, they were even obliged to put on their *Taleth* and *Tephilin*.

reflecting that their most urgent wants were being provided for by the general committee above-named, "came to the determination, to devote the amount in their hands to effect some public good, but at the same time, to preserve the fund to the poor."—"Listening, therefore," continues *Mr. Pincherle*, "to the applications of the poor, and particularly to those of the distressed mothers, who bitterly lamented the want of a school in which their children might be instructed, (the one previously in existence had been reduced to ashes,) and who deplored the fact, that their children were wandering the streets, to the neglect of the study of morality and religion,—the private committee, listening, I repeat, to these complaints, resolved to erect, not '*a Synagogue or Beth Hamedrash*,' but a public school, called *the Talmud Torah*, for the education of Jewish children.* These facts will, I think, go far to prove that the Israelites entrusted with the distribution of the funds, do not merit the accusation '*of a disregard to the necessities of the flesh*,' when, in reality, and in accordance with the request of those interested, they have effected a measure, at once humane, charitable, and beneficial; and I, therefore, hope that the Jews of London, who contributed so liberally in behalf of their unhappy brethren, will be satisfied that the persons on whom devolved the carrying out of their charitable purposes, have acted in a manner well calculated to benefit our nation, and have in no way forgotten the duty incumbent upon them as trustees for the public good."

Norwegian Jews.—We read in the *Archives*, a paragraph (copied from a Belgian paper) of which the following is the substance.—A proposition having recently been made to the *Norwegian Storting* (council) to abrogate the intolerant law prohibiting Jews from even setting a foot in Norway, the committee appointed to consider the matter, wishing to possess every information on the subject, and to become acquainted with the condition of the Jews in the various neighbouring states in which they enjoy freedom, addressed the necessary enquiries to *M. G. J. Egidius*, the Norwegian Consul, at Amsterdam. This functionary, forgetful of good faith and truth, and listening only to the dictates of prejudice, inserted in his report, the most glaring calumnies, the most atrocious falsehoods; attributing the smallness of the proportion of Jewish criminals to their superior cunning and hypocrisy; taxing them with paying robbers to commit crimes, of which they have not the courage to be guilty; stating, that fifteen-sixteenths of the Israelites of Holland are beggars, supported by Christians, upon whom, indeed, they are wholly dependent; that they have not the slightest disposition for labour, but devote themselves to every species of trickery in traffic; that there are few honest or respectable families among them; and that, during the late war, the Jewish soldiers were distinguished for nothing but their cowardice.

Not content with forwarding this false report, this new *Haman* took care to have copies of it circulated far and near, and the consequence was, that letters, filled with expressions of fear and anticipations of evil, soon arrived, from all quarters, in Amsterdam. Happily, however, the truth did not long remain concealed; for *M. S. P. Lipman*, a distinguished member of the Dutch Bar, and Knight of the new order of the Lion, animated with a desire to defend his co-religionists, immediately proceeded to procure testimonials in their behalf from the highest dignitaries of the kingdom. On the first application made to them, the Ministers of the Interior, of Justice, of Finance, and of War; the President of the Council of Amsterdam, and General Chassé, (the renowned defender of the Citadel of Antwerp,) sent *M. Lipman* the most satisfactory replies, and the most distinct contradiction of the Consul's calumnies. One passage, in the letter from General Chassé, is particularly remarkable: "As a man of honour, I can safely aver that, if my career were not terminated, and I were called on to undertake another campaign, I should think myself fortunate in being placed at the head of an army of Jewish soldiers. Copies of these letters, with the proper explanations, have been dispatched to Norway, and elsewhere, by *M. Lipman*, and it is hoped they will not arrive too late to remedy the evil the calumnies may have done.

* May not the insidious attacks, (since openly boasted of,) made by the agents of the Conversion Society, to proselytize the children in Missionary Schools, have had their share in leading to the establishment of a Talmud Torah School?—Eds.

Emancipation of the Hamburgh Jews.—The *Herald* and *Post*, of the 20th July, contain an admirably written letter, signed *Anglo-Hebraicus*, and dated *Manchester*. It is the vehicle of a manly and eloquent protest, against the illiberality and impolicy of certain disqualifications to which our Hamburgh brethren are subjected. In honest truth, we had scarcely conceived the "*soi disant* free city" could have tolerated, much less acted upon, regulations which would disgrace the most reckless despotism, as well as the blindest bigotry. Can it be true, as some believe,—that the *people* of the city, who cannot help recognizing the qualities of their Jewish fellow-citizens, desire their emancipation, but that it is the miserable jealousy of their commercial rulers, which excludes Jewish talent from the right to compete with them for station and influence? At the last moment, we are reluctantly compelled to omit insertion of the letter itself—our readers will be amply repaid in seeking it out, as above directed. We suggest to our continental contemporaries, especially, the translation of it for their readers.

Jamaica.—A letter from the Rev. Minister of the Kingston Congregation, gives us some important information concerning the spiritual movements of our brethren in this Island, and conveys to us the gratifying intelligence that "the moral influence already exercised by the *Jewish press* is felt, even at this remote distance from the centre of action; and while, when judiciously employed, it will promote the interests of true religion, and will tend to keep up those friendly communications, between brethren of the same faith, which are so highly essential, it will also encourage improvement, and stimulate the sluggish. Many a congregation will be roused from indifference, and on the whole it will ever be a powerful organ to restrain the turbulent." With regard to the spiritual movements of our brethren, the report has been bruited at home, that there has lately existed a tendency, to what are called reform principles, among the leading men of the Jamaica Congregation; we have, however, the satisfactory assurance that their desire is not for *reformation* but for *restoration*, by the effecting of alterations in the *Peyutim*, by the abolition of *Meshabirachs*, sale of *Mitzvous*, &c. Some highly interesting details are given, of an unsupported attempt to introduce one of the least objectionable of the Seceders' customs, and of the causes which led to its uncompromising rejection, on principle; but the Rev. Gentleman shall speak for himself:—we give part of the letter in this number, and will extract further in our next. With regard to the so called *reform*, the *Rev. Mr. Nathan*, says: "this word 'reform' as applied to our religion, is very inappropriate, and I have always, as a minister, discouraged the use of the term. * * * That there have been deviations from the original, as for instance, in the ritual first established, no one will deny; that Synagogue worship, from various causes, has degenerated, until it has become almost wholly lifeless, I am prepared to admit; but the return to the former, and the amendment of the latter, will only restore both to their *original* state, without *reforming* either. * * * Reform an act of Parliament, a character, anything which has not its origin from a divine source, but to reform the institutions which man's indifference has slighted, and his negligence suffered to be defaced by the changes of time, is inexplicable. * * * There is something sacrilegious in enlarging on *reforming* such matters as are connected with these sacred subjects." In speaking of improvements in the Synagogue, the Rev. Gentleman says: "I join with you in wishing to see the *Youtzerous* expunged from our prayers, for my experience of eight years as *Chazan* has made me conscious, that, with few exceptions, they are wholly valueless as prayers. *Meshabirachs*, the sale of *Mitzvous*, the loud ejaculation of prayer, and the mode in which the service is said, (the minister having to wait till every harmonious and dissonant voice has ceased,) are all objectionable, and their entire consignment to oblivion would tend to abbreviate the service, and produce somewhat more order and regularity in the Synagogue; these once established *in your places of worship at home*, (for here, thank God, they exist,) the Synagogue would in time become a place of piety and devotion."

DISSERTATION ON THE PORTION ראה

Deuteronomy xi. 26.

In this portion, our great lawgiver again continues his exhortations to his people, promising them, in the name of God, either a blessing or a curse, according as they shall attend to, or forsake his commands. He especially enjoins them to destroy all traces of the idolatry of those nations they are going to conquer; well knowing, that temptation frequently incites man to commit crime, and that the prevention of an evil is more beneficial than the remedying of one: he, at the same time, takes the opportunity, while declaiming against the worship of strange gods, to inculcate the necessity of serving the One true Divinity, and of preserving a unanimity, in that service, consonant with the feeling of which it is the emanation. This conclusion may be drawn from the injunctions to assemble in the one particular spot which God should choose, לשום את שמו שם, (to set his name there): to that spot, and to no other, were the children of Israel to bring their sacrifices, their burnt offerings, and their free-will offerings; and on that spot, were they, their duty to heaven discharged, to rejoice and be happy.* What other reason can there be for this special ordinance, but the inculcation of unanimity of worship and uniformity of ceremony? Knowing, as we do, that the Almighty takes no delight in the sacrifice, merely because it is one, but, that he receives it as the expression of a feeling of love and devotion, it might naturally be inferred, that *wherever, and however* this feeling were expressed, it would still, having the same origin and the same end, be acceptable: but no! Our ancestors were strictly commanded to observe certain rites in their offerings; prescribed formulæ were laid down, from which they might not, without sin, depart; and then, the *how* being determined, the *where* was fixed,—not where any man might choose, in one place to day, to morrow in another, but in that one particular place only, אשר יבחר ה׳, (which the Lord shall choose). Nor has the importance of this command ceased with the destruction of the Holy Temple and the cessation of sacrifice; for, in the place of the former, we have our Synagogues; for the latter, prayer has been substituted; and it is, therefore, equally as imperative on us now, as formerly, to preserve the unities of place and mode.—The paragraph which contains the ordinance just referred to, after bidding the Israelites rejoice before their God, adds: "take care that thou dost not forget the Levite, in thy land, all thy days:" that is, when God shall have blessed your inheritance and prospered your labour, when, in the full tide of happiness, you shall express your gratitude to heaven for its kindness, be careful not to forget that there are those of thy brethren who have no inheritance, and who, therefore, look up to you for a share of the benefits with which you have been so bounteously supplied. This command has also its importance now, although the service of the Levites has ceased, for we have still our ministry to maintain; and it is, therefore, our imperative duty, not only to do so, but to do so in a manner that shall render the minister of the present day, as nearly as possible, an efficient substitute for the priest of the Temple: this is only to be done, by rendering him competent to instruct us in our sacred religion, and impart to us the knowledge, not only of its externals, but of its philosophy, its morals, and its high intent.

Aware of the danger that results from listening to evil counsels, and knowing that there are, at all times, designing men who find it but too advantageous to play upon the credulity of the mass, Moses, in this section, cautions us against listening to the advice of those who would lead us astray from the path of God; His service is our chief duty, love of Him, our greatest blessing; when, therefore, men hold out inducements for us to quit these, we should not only regard them with suspicion, but, we may also be sure, that if the tinsel, with which they have decked their lure, be removed, its worthlessness will at once become visible. Sometimes, none are so well aware of this fact as the tempters themselves, and it is for this reason, that they generally, in addition to their promises of spiritual advantages, contrive to throw in a something of the temporal; and as their attacks are, in most cases, directed against the humble and uneducated, their success (if, indeed, it deserves the name) is principally attributable to the tangible good they have it in their power to bestow. But whatever means *they* employ, *our* line of conduct is distinctly traced out for us; "after the Lord your God shall you go, and Him you shall fear;" "you shall keep His commandments," (the law of Moses) "you shall listen to His voice," (the voice of those prophets and inspired men through whom he speaks); "Him you shall serve, (in His holy Temple and in the manner prescribed for you); and to Him you shall cleave," (for no worldly or other consideration shall you swerve from Him.)

* Although it is true that God has declared בכל מקום וגו׳ "In every place wherein I shall cause my name to be remembered, will I come unto thee and bless thee;" yet, with regard to the prescribed and formal service, our ancestors were strictly commanded to assemble in one place.

NOTICES FOR THE ENSUING FORTNIGHT.

Sabb. 6th Aug,	30th of	אדר ראש חדש–אב,	portion of the week	ראה
Sund. 7th	"	1st of אלול	"	ב
Sabb. 13th	"	7th	"	portion of the week שופטים
Fri. 19th	"	13th	"	Sabbath commences at ½ past 6.

NOTICES TO CORRESPONDENTS.

J. L. L. We are sorry that we cannot alter our views on the article noticed in our last.

Subscribers' copies of our last publication, transmitted per post, were by a typographical error numbered 23 instead of 22. The error was not discovered until the postage copies were struck off.

A Liturgy already improved.—The letters of W. J. and of J. R. P. on this subject (in our last,) have been received.

מ's poetic contribution is received; as are also communications from a "Member of the West London Synagogue," and from *Glasgow*,

Jamaica.—The authorship of the address to the Ex-Governor, is a question not desirable to be now raised.

Several articles in type are again reluctantly omitted.

Communications for "the Proprietor," as well as for "the Editors," are to be addressed to the Office, 27, Camomile Street.

Advertisements cannot be inserted, unless prepaid and sent early in the week.

BRISTOL. A Jewish Lady or Gentleman, or both, can be accommodated with comfortable Furnished Apartments, with Board, situated in the most pleasant and respectable part of Bristol. Terms moderate; unexceptionable references given and required. Apply, if by letter, prepaid, to J. Levy, 16, Orchard Street, Bristol. Jewish Commercial Travellers accommodated; they will find every comfort combined with respectability and low charges.

D. A. COHEN, Hatter, No. 40, Minories, corner of Haydon Street, begs respectfully to announce to the public, that in consequence of the present depression in trade, which he in common with others feels, he is induced, with a view of extending his business, to offer Hats of every description, at prices which will be found incredibly low for ready money only. Beaver Hats, the finest that can possibly be made, 19s. Second and third qualities cheap in proportion. Splendid Paris Hats, 10s. 6d. The very best that can be made, 15s.6d. Gossamer Hats proportionately cheap. D. A. C., begs to state, that in order to avoid unnecessary loss of time trouble and disappointment, all articles are to be paid for previous to their being sent out. Orders given early will ensure their immediate execution.

חברת מחסה לעורים

INSTITUTION for Relieving the Indigent Blind of the Jewish Persuasion. Established 1819—5580. A Special General Court of this Institution will be held on Sunday, 7th August next, at No. 7, Castle Street, Houndsditch, at 12 o'Clock in the Forenoon, for the purpose of receiving the Report of the Committee recommending the immediate union of the two Institutions for the relief of the Indigent Blind. Chair to be taken at One o'Clock precisely. By order. S. SOLOMON. Secretary.
23, Great Prescott Street.

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